

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XII.

CHRISTIAN INTELLIGENCER.  
PUBLISHED EVERY FRIDAY  
BY SHELDON & DICKMAN,  
PROPRIETORS.

WILLIAM A. DREW—Editor.

TERMS.—Two dollars per annum, if paid in six months, or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

All subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications forwarded by mail, must be sent free of postage.

From the Southern Pioneer.

A Sermon on the immutability of God's nature, and the faithfulness of his word.

By OTIS A. SKINNER.

TEXT.—"God is not man, that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Rom. xxiii. 19.)

There is not in the whole range of philosophy or divinity, a more important doctrine, than is inculcated in this text. From the chapter in which it stands, we learn, that Balak had requested the prophet Balaam to curse his enemies, and that he used various measures to make him comply with his wishes. First, he sent messengers to inform him, that many people had come out of Egypt, and that he was sore afraid, they would prevail against him. As they did not effect his object, he sent again more princes, and those more honorable, who offered the prophet honor, wealth, and whatever he should command, if he would only curse their enemies. But he said, "If Balak would give me this house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." The king then took the prophet to the top of Pisgah, hoping if he should see all the enemies, he would curse them; but here he was again defeated. He then took him to another place where he had a more commanding view; but here he was not only defeated, but cursed himself; for the prophet said of them, "blessed is he that blesseth thee, and cursed is he that curseth thee."

Another thing worthy of particular notice, respecting this history is, that there was not the slightest alteration in the command, which God gave to Balaam. Hence the prophet said, "how shall I curse, whom God hath not cursed?—And how shall I defy, whom the Lord hath not defied?" And hence the language of the text, "God is not man, that he should lie; nor the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" The prophet could not reverse the words of Jehovah, for they were faithful, and immutable. Had he however, been left to himself, it is quite probable, he would have yielded to the temptations placed before him. The reason of this, is found in human imperfection. Man is a frail being, subject to change, deception and sin. One day, he may be full of mercy, another full of cruelty. At one time, he may be the friend of religion; at another, the enemy. On one occasion, he may speak the truth, on another, falsehood. The reason is, he is man.

Men are induced to do wrong from a great variety of motives. They will speak falsely, for the hope of some worldly good or honor. Hence the offers made to Balaam. Perhaps this is one of the most fruitful causes, not only of falsehood, but of hypocrisy and deceit. It is generally believed, many engage in the ministry, that most sacred of all offices, from this unholly motive. But such you will find among the popular party, where there are the fewest difficulties to encounter, and the best support is received.

Envy induces some to speak falsely. There are people, who cannot endure to see others more prosperous than themselves; and if their neighbors are on the tide of prosperity, blessed with a smooth sea and a fair wind; if their capacities are increasing, their friends multiplying and their possessions accumulating, they will invent and propagate slanderous report, they will use their best endeavors to check their progress, and steal their good name. Hence those wicked stories so often circulated respecting politicians, or men of influence—they are the productions of envy, that dangerous evil of little minds—minds which seek not a real merit, but which seek a reputation by the ruin of others. Again; past folly and crimes induce people to speak falsely. Few pursue a vicious course, without being detected.

ed in their wickedness. Such is the perfection of God's government, that every crime will sooner or later be exposed, and generally men's wickedness in part, overtake them in life. Hence falsehood is a characteristic of the vicious; they train themselves to this, to prevent detection. The good man, who has lived an upright life, whose whole course has been virtuous, and who has sought to be honest in all his dealings, has no inducement to deceive in regard to his history. This case shows us the folly of the vicious, for telling a falsehood to prevent detection, is like adding fuel, to extinguish fire. These are some of the reasons why men speak falsely.

The text also intimates, that man is a changeable being: and many reasons can be given for this. His wisdom is imperfect—he cannot foresee future events—he cannot comprehend the bearings and relations of things—he is often deceived by false appearances, and led astray by temptations. He frequently so lays his plans as to injure himself, and defeat his own objects.—Hatred and revenge sometimes actuate his heart, and he is liable to be influenced by insults and favors. Indeed, as he is imperfect in all his attributes, he is continually changing. Stability makes not a part of his nature. There are, it is true, those remarkable for stability, who seem in this respect to claim affinity with their maker—who withstand the tempests of affliction, the crosses of life, and the changes of fortune. But this stability is the result of deep religious feeling, and a well grounded faith; and has been manifested generally in devotion and love, in kindness and friendship.—Hence, it is the effect, not of human stability, but of the gospel, which like Jehovah is immutable. From what has been offered, we learn, that all the causes of falsehood and change, are comprehended in human imperfection. Hence, as God is not man, nor subject to any of our frailties, we infer—

1 That his wisdom is perfect; that he is able to comprehend all the operations of his laws, and all the effects of his works; that he knows the end from the beginning—that nothing unforeseen or unexpected can arise, in the progress of his government, and the unfolding of his events. Therefore, he knew the course his children would pursue, the use they would make of their agency, and of course, formed his plans with reference to these; or if you please, so arranged his government, that all should in the end minister to his purpose. We infer—

2 That all the plans of God are perfectly good; that they are all designed to produce the highest felicity of his creation. Were it necessary, I might quote a multitude of passages, and produce numerous instances in proof of this; but knowing I am speaking to an audience of christians, to those who believe the bible, I shall only mention a few texts. "The Lord is good unto all, and his tender mercies are over all his works. He is the Father of lights, from whom cometh down every good and perfect gift—Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins.—The Lord is good and doeth good." These I deem sufficient to show, that God has a love of benevolence for all men; that love is the spring of all his actions; and that every purpose of his government is good. The admission of this is essential to the perfection of God. We infer—

3 That God has all power; that he is able to effect what his goodness desires, and his wisdom plans. Hence the scriptures say, "his council shall stand, and he will do all his pleasure. As he has thought, so shall it come to pass; as he has purposed, so shall it stand." Unless the power of God is infinite, we could not confide in him with safety, for he would be unable to accomplish his purpose; and though we might look up to him as a wise friend, we could not trust him as a safe protector. But all, of whatever name, admit his omnipotence. And if they are right, he cannot fail of executing all his designs.

In accordance with these three propositions, we must explain those passages which speak of the repentance of God. Infidels, I know, have made themselves merry with the notion, that the christian's God is subject to all the passions of man. But we would remind them, that the bible was writ-

ten to suit the weakest capacity, according to our conception of things, and that many of its expressions are highly figurative. Hence a change in the government, is often represented as being in God. And so we are to understand those passages which speak of God's repenting, they refer to his government. And we think infidels are unjust, in putting any other construction on these passages, for all christians understand them in this way; they all contend that God is immutable. Hence our positions are not weakened by these expressions. Therefore, God is a being of infinite wisdom, goodness, and power; and consequently, cannot err, nor be defeated; and of course, can have no cause to repent.

The sentiments now advanced, I think, must meet the approbation of all; and if they are correct, I see not how we can differ, respecting the final termination of things. I will therefore proceed by observing, that whatever God has spoken, is in perfect accordance with these attributes. This inference is both natural and important; natural, because a perfect being cannot speak contrary to his nature; and important, because it shows the perfection and faithfulness of all the divine sayings. Hence I place the same confidence in God's word, that I do in his attributes. I conceive it as rational to suppose, he will cease to exist, as that any thing he has said will fail. Here is the reason the prophet used this form of expression, "hath he spoken, and shall he not do it?" As God is perfect, what he says, is a revelation of his eternal will and immutable purpose, respecting the thing he speaks. I view this idea as reflecting the highest honor on God, and the greatest glory on christianity. And it furnishes us with a new rule, by which to determine what God has spoken.—As his goodness is infinite, it is perfectly natural to suppose, he would have gracious designs towards all men; and also, that he would speak concerning these designs. As he is infinitely wise, it is perfectly natural to conclude that he would lay a perfect plan to effect his designs; and also that he would speak to men concerning this plan. And as he is all powerful, it is perfectly natural to suppose, that he will execute these designs, and also speak to men concerning their execution.

We will lay down then, as an indisputable fact, that there can be nothing contradictory in what he has said.—Every mind will readily assent to this. It is the only inference we can draw from his attributes. God is always actuated by the same principles, and always possesses the same feelings.—Were he subject to revenge, what he would say under its influence would oppose his sayings when exercised by pity, kindness and love. Were his justice an arbitrary, unrelenting principle, which acts without reference to human happiness, what he says under its influence, would oppose his benevolence, long suffering, and forbearance. Hence, to admit a perfect harmony among his sayings, is to admit a perfect agreement between his attributes; it is to admit that the demands of justice do not oppose the demands of mercy; that punishment is consistent with the greatest goodness; and that the threatenings are in perfect accordance with the promises.

Again; we infer that his sayings are consistent from the infinity of his wisdom. Christians of all sects agree in ascribing all wisdom to God. The order of his laws, the beauty of his works, and the perfection of all his plans, teach this. All human sayings abound with absurdities, because the minds which conceived them are imperfect. And here is the necessity of a revelation; here is the reason why we need direction from the fountain of light. This necessity infidels themselves acknowledge; and yet, by some strange infatuation, they deny the revelation which we have. Saying, therefore, that God's words are free from contradictions, is only saying, the mind which conceived them is perfect, a fact which none dispute.

I would remark again; that there can be nothing in the sayings of God opposed to man's highest happiness. This is just as certain as that God is infinitely good, or that there is nothing in his nature opposed to our highest happiness. You will not, christian hearer, say there is any thing bad in God, that his nature is a compound of good and evil qualities. He is love

—this is the very essence of his character; and all admit that the disposition of love is to do good. Love originated the plan of salvation—love warms the bosom of Jesus in fulfilling his mission—and love is the reigning disposition of every christian.—Hence the affection and kindness, the harmony and peace, among the followers of Christ. And hence, Jesus was called the prince of peace, his gospel gospel of peace, and his kingdom a kingdom of peace. Therefore we feel fully justified in saying, that the divine sayings contain nothing opposed to our happiness, nothing but what is calculated for our good.

Let us now enquire of the scriptures respecting God's sayings. And as sys-

tem is necessary to the understanding of any subject, I will first enquire what God has spoken respecting the provision made for the happiness of men. In Genesis, we have the first intimation of grace to the world. It is thus expressed: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." In the same book is recorded another saying I will notice. It reads thus: "In thee and in thy seed, shall all the families of the earth be blessed." And in Isaiah, we have another important saying. It reads thus: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees—of fat things full of marrow—of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all the people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe tears from off all faces, and the rebuke of his people shall he take away from off the earth; for the Lord hath spoken it."

In the New Testament we read, that Jesus tasted death for every man; that he gave his life a ransom for all to be testified in due time; and that he is the propitiation for the sins of the whole world. We read also, that he took upon himself flesh and blood, that through death he might destroy him that hath the power of death, that is the devil, and deliver those who through fear of death, were all their lifetime subject to bondage.

These are a few among the many portions of scripture, which speak of the provision made for the happiness of man: and on them I will observe what they teach, that a provision is made for all men. Enmity was put between the seed of the woman and the seed of the serpent; all families are to be blessed in the seed of Abraham; a feast of fat things is made for all people; and Jesus died for every man. Again; these passages teach, that the provision will be effectual; that it has as much power as impartiality. Remember that the sayings of God, are not only a revelation of his goodness, but also of his wisdom and power.—Hence, these passages say that the serpent's head shall be bruised, that all families shall be blessed; that tears shall be wiped from all faces; that death shall be destroyed, and the rebuke taken away. Thus we see, the divine sayings agree with the divine nature, and are in accordance with our highest happiness.

I will now ask your attention to

that portion of scripture which speaks of the final condition of men. The Psalmist says, "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

He also says, "All flesh shall see the salvation of God." Isaiah says, "The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." He also says—"Every knee shall bow and tongue confess, that in Christ they have righteousness and strength." Paul says, "this mortal shall put on immortality, this corruptible incorruption, and then shall be brought to pass the saying that is written, death is swallowed up in victory." St. John, in his sublime vision on the Isle of Patmos, says, "Every creature in heaven, on earth, under the earth, in the sea, and all that in them are, heard I saying—blessing and honor, glory and power, be unto him that sitteth upon the throne, and to the Lamb forever and ever."

Now, christian hearers, I ask, what

language can be plainer and more to my purpose than this? And remember, God is not man that he should lie, neither the son of man that he should repent—hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? His word cannot fail, because he is perfect; and because it is a revelation of his will, and pleasure, and purpose.

From the foregoing quotations, we learn the correctness of our positions, respecting the divine character and plans; respecting the resemblance between his sayings and nature, and respecting the power, faithfulness, and perfection of christianity. Hence we see, that the divine sayings are conducive to our highest happiness, and that like all his attributes, they indisputably prove the final salvation of all men.

There are two objections to the doctrine of this discourse to which no doubt your minds have often recurred since I have been speaking. The first is, that there is sin in the world, that men are subjected to a great variety of evils; and if these are consistent with God's nature and perfections, an endless evil may be also. A few words will show the falsity of this. An endless evil would make the existence of those who suffer it an infinite curse, which would defeat the divine purpose to save all, and show him wanting in wisdom to plan, or in power to execute; and would prevent the fulfillment of what he has spoken. But a finite evil may be overruled for good, and may be succeeded by endless felicity; and in that case, would not in the least disturb his plans, or argue against his wisdom, or power, or word. Therefore sin must be finite in its nature, and limited in its duration.

The second objection is, the threatenings of God against the wicked.—This, I am aware, some may think, disproves our conclusions on this important subject. But suppose we admit this, it will prove a frustration in God's plan, and a contradiction in his sayings. This indeed would be a sad thing for the gospel but the conclusion is irresistible, unless we admit the salvation of all. Let me not be misunderstood. I am far from denying the threatenings of God. I believe an alarming and awful punishment is threatened against sinners; and I believe too that what God has said, he will do; that the questions of our text are as true in relation to his threatenings, as promises. He will by no means clear the guilty; but in the certainty of punishment, I find an answer to this second objection. For, if his threatenings prove the endless misery of sinners, they prove the endless misery of all men; because all are, and have been sinners; and whatever he has said, will be done. Hence to free ourselves from this difficulty, we must say, that only limited punishment is threatened; and then the whole subject will be plain; then there will be no contradictions in the divine sayings; then no part of the word will oppose God's nature and perfections; then both the threatenings and promises will be fulfilled; and then all the sayings of God will be conducive to our happiness. Hence St. Paul said the law cannot disannul and make the promise of none effect. He also says, the law is not against the promises.—We therefore see, my hearers, that the divine threatenings, instead of destroying, support our great positions.

To render this subject still more plain, let us consider some of the threatenings. "The soul that sinneth, it shall die. The wicked shall be turned into hell, and all the nations that forget God. Tribulation and anguish are upon every soul of man that doth evil, upon the Jew first, and also the Gentile." It is generally supposed, that endless punishment is threatened in each of these passages. But if we admit this; we find ourselves opposing God's goodness. How could an infinitely good being threaten a punishment which should forever cut off his children, and place them beyond the possibility of salvation? Such a punishment would be no pleasure to him, for he does not afflict willingly; it would be no benefit to the redeemed, for they rejoice at the conversion of sinners. How then could goodness make such a threatening? Again; how can these threatenings be reconciled with the scheme of salvation? God has promised that Jesus shall see of the travail of his soul and be satisfied, and that the uttermost parts of the

earth shall be his possession. But how can this be, if he has threatened endless misery? Again; God wills the salvation of all men; and he has purposed this in Christ Jesus. How then could he make threatenings, which oppose his will and purpose? This makes his sayings at variance; and renders it impossible to perform all he has said.

Had I time, much more might be said on this subject; but I trust I have satisfactorily shown, that these two objections are without foundation. We return then to our conclusions, and rejoice to believe them in accordance with the divine purposes and sayings. Established on these we look forward to the time, when all that God has said shall be executed—when all his purposes in relation to man shall be effected—and when every being in the wide world shall be the happy recipient of his grace. In view of this glorious subject, I say, how shall I curse whom God hath not cursed? Neither riches nor honour shall induce me to do this. I cannot go beyond the word of the Lord my God to do less or more.

One word more, and I will close. Much is said against the doctrine which I advocate. You know how it is opposed and denounced as heresy. But if to believe God infinite in wisdom, power and love; that all his plans are perfect, good and impartial, that he is immutable; and that his sayings are a revelation of his will and purpose—that they are conducive to the happiness of all—that they are in accordance with his nature and wisdom—that they are not contradictory, but that all will be fulfilled—if to believe this is heresy, I must conclude that the Bible is heresy. But call it what you will, to me it imparts a fullness of joy; to me, yea, to joyful thousands, it is a peace which passeth all understanding; and in view of it I exclaim, "O, the depth of the riches, both of the wisdom and knowledge of God—how unsearchable are his judgments, and his ways past finding out."

## THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

## GARDINER, FRIDAY, MARCH 23.

### SATAN AND JOB.

A subscriber and Correspondent in Conecuh Co. Alabama, requests us to give an explanation of Satan mentioned in Job ii. 1-6.

It should be recollect that the book of Job, which has the credit of being the oldest book in the Bible, was written in Hebrew Poetry; and that, as in all other poetry—especially in oriental poetry—in this, great license is taken by the use of bold personifications. The word Satan, in the first and second chapters of Job, occurs fourteen times, and is in every case left untranslated in our version. This word signifies an adversary or an accuser. Any person or thing is a Satan to another which opposes him. Thus the angel of Jehovah was a Satan to Balaam, and the writing sent to Ahaseurus was a Satan to the Jews. The freebooters who strolled about Sabea and Chaldea, "going to and fro in the earth and from walking up and down in it," were Satan unto Job. Such persons in the East to this day are called Satan. The wind which blew down his house and the lightning by which his sheep were killed, were Satan to him. It is in this sense, if in any correct sense at all, that Satan is personified and represented as the *author of Job's affliction*.

But we do not believe that the account mentioned in Job of Satan is given for the purpose of sanctioning the belief of such an evil being. On the contrary, we believe it is written to refute it. The prevailing theology in Job's time and country—if it may be called a theology—was the Magian. This asserted the existence of two gods, the one a good, the other a bad principle. Light was considered as the proper symbol of the first, and darkness of the latter. The former was called Yazdan, the other Ahraman. It is true, the account in the outset, proceeding upon the current notion of the times, represents Satan as holding an interview with God, and, by his permission, bringing severe afflictions upon Job. But Job seems never to have supposed Satan or Ahraman to be the cause of his troubles. On the contrary, he refers them all to God. Hence, when his wife, who probably considered that all the evils we endure come from an evil god, exhorted him to curse God and die, or more properly to trust in and invoke the compassion of the evil god, he tells her she talked as one of the *foolish or heathen* women, who believed in such a superstition. "What," says he, "shall we receive good at the hand of God and not evil?" plainly intimating that the evil he endured as well as the prosperity he formerly enjoyed came not from another, an evil god, but from the One Living and true God. Job's friends also, throughout, considered his afflictions as coming from the true God, as a punishment for his sins. Had Job believed that Satan had sent them out of hostility towards him on account of his righteousness, an appeal to this fact would have been the most natural, and a triumphant vindication of his integrity. But this he never did.—The whole account, indeed, goes to prove the falsehood of the Persian notion of two gods—a good and evil god; and to vindicate the unity and supremacy of the One living and true God.

The Jews, previous to their captivity and intercourse amongst the heathen, knew nothing about the existence of a devil, or Satan. All their writers considered God as the author of good and evil—of prosperity and adversity. They afterwards imbibed the Magian or Zoroastrian theory and thus corrupted their religion.—Christians to this day have not got rid of it. In many respects their theology has an exact resemblance to the Persian. Both believe in an evil god, opposed to the true god; and that he will finally make off with a large part of Jehovah's offspring. The notion is originally a heathen one.

### PICKERING'S LECTURES.

By the politeness of the publisher, the Editor has received a copy of the second edition of "Lectures in defence of Divine Revelation, delivered in the Universalist Chapel in Providence, R. I. By DAVID PICKERING, Pastor of the First Universalist Church and Society." This is the first time that we have been permitted to see the work; and now, such is the nature of our engagements, that we have not been able

to give it a reading in course. The most we have been able to do is to take a general survey of the pages, dipping in here and there and reading a little till obliged to lay the book down. From what we have seen, however, we are satisfied that the Lectures are creditable to their author and are calculated to do very much good in society. Unfortunately but few professing Christians understand thoroughly the real ground of their common faith. From infancy we have taken the truth of the Bible quite for granted; and when called upon to meet the cavils and objections of unbelievers, not many have been so well prepared as they should be. A defect in this point has given the infidel an immense advantage, and an opportunity to indulge in taunts and censures by no means agreeable. Every professing Christian ought to examine this subject. He ought to know the reason for believing the Bible true. There are also, it is to be apprehended, many well meaning men in the community who having discovered objections, and not having found persons near them who were able to obviate them very successfully, are on the verge of scepticism and infidelity. It would be a mercy to such people to put the evidences of Christianity into their hands.—Paley and Butler and Porson and Channing and others have written learnedly on this subject; but all are not able to procure these works. Besides, something better adapted to the common mind is wanted. We think the Lectures before us are exceedingly valuable in this respect. They seem to be written in a neat and candid style, abounding with much historical matter in confirmation of the general subject. The book is an octavo, of 240 pages, well bound, and is afford at 75 cents per copy. Our senior publisher has received a few dozens on sale, and we shall be happy to supply all who wish to have their doubts of Divine revelation removed and all who desire to have their faith in Christianity confirmed.

### DOINGS IN PATRICKTOWN.

In our last we intimated that Dea. LEEMAN, who has felt himself unjustly implicated by the articles of Messrs. Kendrick and Sewall in the Mirror, relative to the bible speculations in Patricktown, would probably be prepared this week to defend himself against the aspersions of those men and vindicate the truth of his former statements. He has accordingly put into our hands a communication signed by himself addressed to Mr. Kendrick & Co. with several depositions, taken before a Magistrate, in proof of those points the truth of which was denied by Kendrick and Sewall. Perhap it does not belong to us to interfere in this controversy of facts; we must be permitted to say, however, that, judging from all we have seen and heard, we do think Mr. Kendrick will find it exceedingly difficult to satisfy the public that his course among the poor people of Patricktown plantation, was a benevolent or a commendable one. Mr. L. assures us that he has not yet published all the "damning facts," in the case. Amongst them he has mentioned to us the following, as nearly as we can recollect it. The reader will find it alluded to in the certificate of Mr. B. Glidden, Jr. and it seems necessary that it should be stated at length in order that the allusion should be well understood.

It seems that Mr. K. called at the house of Mr. Benjamin Glidden 3d. Mr. Glidden being absent, Mr. Kendrick endeavored to persuade his wife to purchase *one of his bibles, offering to take wheat in payment*. She observed to him that there was no wheat in the house excepting a quantity of seed wheat which her husband a short time before had gone to Hallowell after and purchased, in order to sow it in the spring.—He requested to see the wheat. It being exhibited, Mr. K. persuaded the woman to let him take half a bushel of it. He took it, left a bible, and made off.—Her husband returned soon after, and learning how Mr. K. had operated upon his wife in his absence, to his disadvantage, pursued him for several miles with a view to regain his wheat and pay him the price of the bible in money, which was fifty five cents. He was not able, however, to find the Rev. gentleman; and was obliged to return without accomplishing his object. Subsequently he sent a representation of the matter to Edgecomb, and if we mistake not, it was made a subject of Church dealing with Mr. K. When Mr. Sewall was sent up to Patricktown subsequently, he paid over to Mr. Glidden the amount which the half bushel of seed wheat was estimated to be worth above the price of the bible. Had not the fact been made known, and had there not been any disturbance about it, the reader can judge whether Mr. Kendrick would have been likely to perform this act of restitution. He got, it seems, of the wife, for his bible, thirty two cents over and above the price of it. We state the case as related to us by Dea. Leeman.

Here follows Mr. Leeman's Communication. It is expressed in as mild and courteous terms as could be expected under the circumstances of the case.

[For the Christian Intelligencer.]

**TO THE REV. DANIEL KENDRICK & CO.**

Sir: I have seen a communication from you in the Christian Mirror printed in Portland, in which you accuse Mr. Sherman and myself of misrepresenting your doings in distributing Bibles in Patricktown plantation, and seem to wonder why two members of the Freewill Baptist Communion should give themselves so much trouble as to furnish an article, (as you say so grossly tinged with misrepresentation) for a Universalist paper.

I would here remark, sir, that it was not from any hostile feelings which we entertained against you, or the denomination to which you belong; neither was it to favor Universalism, that we published what we did. But as we had heard those reports currently circulated, and being myself in the Plantation, we had a desire to know the truth. Accordingly we called on those persons and requested them to state to us the facts as they were. Having thus obtained them, we thought it our duty to make your doings public, in order that you might have the privilege to answer for yourself, or confess your wrong and pray God to forgive you and grant you those benevolent feelings which are in accordance with the nature of pure Christianity.

Notwithstanding your denial of the facts which we narrated, we believe them to be substantially true; and hope, sir, that you will be led to confess your error, and do so no more. Think not that you are persecuted for righteousness sake, because we tell you the truth; neither account us your enemies, because we deal thus plainly with you. I would here say, that I have no hostile feelings to the "Bible Society," nor the cause of religion; but humbly hope, that I feel an interest for the welfare of Zion. From the facts which I have received from the Plantation, it is evident that you and Mr. Sewall have

endeavored to evade the truth. The motives and feelings, by which you have been influenced, are best known to yourselves. They are such, sir, as I do not choose to possess.

From the certificate of Mr. Benjamin Glidden, herewith subjoined, it will be seen that his former statement was correct; that you did leave the house without leaving the word of life with this poor and destitute family. And, sir, it will also show the manner in which Mr. Sewall has endeavored to evade the truth. Since you have contradicted what was before stated, my aim is to get facts and nothing but facts, and leave the public to judge for themselves.

I have also received three depositions from the Plantation, which go to show that you did receive of the widow one peck of wheat and barley for a Testament (and not a bible as you have asserted,) the price of which was but twelve and a half cents. It is also a fact that you left a bible and testament "in the house." For the bible you received your pay in filthy lucre; for the testament the wheat and barley. There are two families "in the house."

HENRY LEEMAN.

The following is the Certificate of Mr. Glidden Jr. It will be found to contradict, essentially the statements in the Mirror. It is proper to add, in this place, that the following documents were voluntarily taken soon after Mr. Sewall visited Patricktown for the purpose of obtaining something to bolster up his Pastor, Mr. Kendrick, and before the appearance of the articles in the Mirror. They were, also, taken, not at the instance of Mr. Leeman, but have been sent to him since the appearance of those articles.

### CERTIFICATE.

I Benjamin Glidden Jr. do hereby certify, that Mr. Kendrick did not deliver a bible to Mrs. Glidden, Israel Glidden, my son, bought a bible of Mr. K, but he is not a resident of my family. He is 22 years of age. My son paid Mr. Kendrick the money by the hand of my daughter, in whose care he had left his keys. She received the bible and locked it up. I told Mr. Kendrick that my son was not a resident of my family, and that the bible would be of no use to me. I also declare, that Mrs. Glidden and myself both told Mr. Kendrick that we had neither bible nor testament in the house. I also told Mr. Sewall the above fact, and that I had obtained a Testament since Mr. K's visit here. Mr. Sewall said, that if Mr. K. had known my circumstances he had no doubt but he would have given me a

bible.

Mr. Kendrick received a half bushel of seed wheat of the wife of Benj. Glidden 3d. Mr. Sewall, when here afterwards, told him that Mr. K. had heard that he was dissatisfied; and that he had sent him to make restitution for the half bushel of seed wheat, and I saw Mr. Sewall pay my son thirty two cents, it being what they calculated the grain was worth more than the bible, and trouble of procuring another half bushel of seed wheat.

I will give my oath to the truth of the above statement, when called upon.

BENJ. GLIDDEN JR.

The following depositions are from members in the family of widow McDaniels, the lady from whom Mr. Kendrick received a peck of wheat and barley in payment for a nine penny Testament. Mr. K. stated in the Mirror, that he heard nothing of the poverty of this family, and did not know they were parting with the bread they needed—or words to this effect. It is proper to state, inasmuch as the authors of the two following are of the same name, that the first is the daughter and the latter the daughter in law, or wife of the son of the widow woman.

### DEPOSITION.

I Mary McDaniels state that Mr. Kendrick called at our door and inquired where the men were. Mrs. McDaniels told him they were in the camp. He went to the camp as I believe and returned to the house again, and went into mother's room first. I heard a part of the conversation between Mrs. McD. and Mr. K. He asked her if she did not wish to buy a bible. She told him she was not able, and that she had an old piece of one and would try and make that do. He asked her if she could not pick up something. She told him she could not. After the wheat and barley was measured up, Mrs. McDaniels said she ought not to let it go. Mr. Kendrick was present.

MARY X McDANIEL.

mark

LINCOLN, SS. March 5, 1832. Then personally appeared Mary McDaniels and made oath to the truth of the foregoing statement, by her subscribed, before me.

SAMUEL KENNEDY, Justice of Peace.

### DEPOSITION.

I, Mary McDaniels, hereby certify, that I heard Esq. Sewall inquire of Mrs. Rebecca McDaniels, if she did not receive of Mr. Daniel Kendrick, a Bible and Testament. She stated that she did. This I know to be incorrect. She did not receive but one Testament, which she paid him for in barley and wheat, and I furthermore state that she did not state the matter to Esq. Sewall as she had stated it previously to his calling upon her, but very differently.

MARY X McDANIEL.

mark

LINCOLN, SS. March 5, 1832. Then personally appeared Mary McDaniels, and made oath to the truth of the foregoing certificate, by her subscribed, before me.

SAMUEL KENNEDY, Justice of Peace.

### DEPOSITION.

I, John McDaniels, state that Mr. Kendrick called at the camp door and asked me if I did not wish to purchase a cheap bible. I told him I had no money. He said I had some shingles and wished to know if I could not turn them for money. I told him I did not think I could. I asked him if he would not trust me with a bible. He said he did not trust any. I asked him if he had any Testaments. He said he had and that the price was nine pence. I asked him if he would take wheat and barley. He said he would. We then proceeded to the house and he went to get a Testament. I told my mother that I was going to let Mr. Kendrick have the wheat and barley for a Testament. She told me that was all she had and wanted to send it to mill. I told her we could get some more; for we wanted the Testament for the children. I think Mr. Kendrick was present when this conversation took place, or a part of it. I am a minor and son of Mrs. Rebecca McDaniels.

his

JOHN X McDANIEL.

mark

LINCOLN, SS. March 5, 1832. Then personally appeared John McDaniels and made oath to the foregoing statement by him subscribed, before me,

SAMUEL KENNEDY, Justice of Peace.

We forbear all comment on these depositions.—They plainly enough show the poor and destitute condition of the families mentioned, and Mr. Kendrick's eagerness to strip them in payment for his labors of love and charity. They explicitly contradict the statements in the Mirror in several essential particulars.—The whole subject is before the public and they will judge of the truth of Messrs. Leeman and Sherman's original exposures.

Rev. W. S. Balch, late of Waterboro' Mass. has accepted an invitation to take the pastoral care of the Universalist Society in Claremont, N. H.

We understand that Rev. B. B. Murray has terminated his engagements with the Universalist Society in Norway.

### NEW MEETING HOUSES.

Meeting Houses for the use of Universalists are about being erected in Springfield, Vt. and Royalton, in the same state.

### NEW SOCIETY.

A Society of Universalists was formed in Carthage, Ohio, Jan. 19.—Wm. A. Myers, Moderator, V. V. Baldwin, Secretary.

### NEW PUBLICATION.

Br. J. Bradley and B. H. Fuller propose to publish a paper at Plattsburg or Keeseville N. Y. to be called the "Christian's Bower and Northern Luminary."—We know not but a paper in that part of New York may be necessary; (New York is an empire of itself,) but we think, as Br. Rayner used to say when he had the care of the Religious Inquirer, that there is too much of a propensity among Universalists to multiply new and small papers to the injury of those already in existence, and without a corresponding benefit to the cause in general. Other denominations avoid this error.

### MORE LABORERS.

A young gentleman by the name of Gregory of Cooperstown, N. Y. has commenced preaching the Gospel of Universal grace. A young gentleman of Somers, Maine, has commenced preparations for the ministry.

### EFFECTS.

A female member of the South Congregational church in Hartford is suffering the horrors of phrenzy from the idea that she has committed the unpardonable sin. A Missionary, in Dr. Ely's paper, says he found a female, April 27, in the alms house, Philadelphia, deranged from "distress for her soul." Mr. Jackson Scott, who had recently joined the Baptist church in Bridgewater, Pa. hung himself Jan. 19, in despair.

### DEDICATION.

The new Universalist Meeting house at Newfane, Vt. was dedicated on the 29th ult. Sermon by Rev. W. S. Skinner. Rev. Mr. Brown, a Unitarian, united in the services of the occasion.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

### A JOURNEY.

East Livermore, March 7th 1832.

Br. DREW.—Agreeably to promise, I now send you the remaining occurrences of my tour to the east. You learned from my last letter, that I was to preach the next Sunday (the 5th of Feb.) in Bangor. Having a desire to see as many places as I could, while in this part of the country, I spent the week in Troy, Unity and Albion, and gave them a lecture in each town. We have some good brethren in these places; and in the latter there is a society of brethren, which is blessed with the labors of our venerable Br. McFarland, with whom I have not the pleasure of being acquainted, except by reputation.

During this week's excursion I tarried one night at Dixmont, where I had a short conversation with a Doctor, who resides not a hundred miles from Sangerville. He professes that he was once a believer and advocate of the doctrine of Universalism. But before we closed our remarks I discovered by his own showing, (as I told him I should,) that he never was in principle a believer in that sentiment; for he acknowledged that he did not build his faith upon the Bible; (as all true Universalists always do) but had received it from the writings and the preaching of those who advocate that doctrine. This is in character with those confessions which we are continually hearing from the lips of those who are renouncing Universalism—they never believed it—they only tried.</

## EASTERN CHRONICLE.

his family;—reckless of the worth of his own soul, or the souls of his offspring, that, without any apparent reserve whatever, would give into the excesses of profanity and vulgarism in the audience of some half a dozen of his gaping children, which should be sacred to the words of “truth and soberness,” in the mean time the little urchins would, as eagerly “catch the manners,” as though it were a morning meal. I have seen a mother too,—whose soul should be a soul of kindness, moderation and love, whose tongue should be a ready pen to write upon the hearts of her tender charge the inscription of truth and virtue, and whose person should be a truly—a tawny—man in very deed, a satyr to her arm-pits, and I like to have said—“Her hair so snarled, had it ceased to grow, her head resembled the nest of a crow.”

Her little troop, you may be assured, were not lacking in taking the superscription of the dear mother. But thank heaven such instances are rare, and becoming more rare.—Parents in general, are waking up to the importance of bringing up their children in the nurture and admonition of the Lord, of training them to a “rectitude of conduct.”—Let us then take courage.

Children come into existence the most helpless and dependent of all beings, and with the most ignorant. They have every thing to learn; and what they learn they practice, whether good or evil,—

“Just as the twig is bent the tree’s inclined.”

And they are so defenseless and exposed to false impressions, and the snares and wiles of the evil, they are, as it were, set on every side; they scarcely open their eyes or mouths without reaping contagion; hence the necessity of an early and serious attention to the all important subject of their education.—Great, indeed, is the responsibility of the parent.

The Scriptures contain all the needful instruction to direct the parent in the duties they owe the young. All there lacks is a head to it. If parents would but regard the principles of the gospel in training up their children,—by the by, however, this would hardly do, if the doctrine of endless torment be a part of the gospel,—few would have to lament a misplaced affection, or to repent a cruel treatment in the ripening years of their children. O that parents would look to this thing. Even christian parents need to be exhorted to this duty, for it is too true some are sadly deficient in this respect. Hence has originated the *avage*, though a somewhat vulgar one—“A good cow often brings a bad calf;” which, if it prove what it is intended to prove, goes to the discredit of Solomon’s saying, “Train up a child in the way he should go, and when he is old he will not depart from it.” It is supposed by some that every parent, who passes for a christian, does, as a matter of course, “train his child in the way he should go,” than which nothing is more absurd. To train up a child in the way he should go, perhaps, requires something more than a human hand. To venture, it requires from the earliest dawn of the growing intellect a vigilant and prayerful watch over its appetites and propensities; and a persevering, patient labor of love to form correct and good habits; joined with good example and decision of character. In short, it requires an even, every day, God-like government.

But I had nearly forgotten the object of this communication. When I seated myself to write it was my purpose mainly to request, with your permission, some brother, who has time and talent for the work, to furnish for the columns of the *Intelligencer* an essay or two on the education of children. Such a communication, now and then, would doubtless be interesting to a portion of your readers; they would be particularly so to your friend.

B. F. W.

## THE CHRONICLE.

“And catch the manners living as they rise.”

GARDINER, FRIDAY, MARCH 23, 1832.

EXECUTIVE APPOINTMENTS. The Governor and Council have appointed John A. Chandler of Monkton, Clerk of the Judicial Courts of this County, vice, William Woart, Jr. removed; and Edmund T. Briggs, Register of Probate, vice, Williams Emmons, removed. Joseph G. Cole of Paris has also been appointed Register of Probate for Oxford County.

Gov. Dinsmore of New Hampshire has been re-elected to the Gubernatorial Chair of that State by an increased majority. He gave an excellent Proclamation for Fast this Spring, which it was our intention to insert in this paper. The paper containing it has been mislaid.

The Legislature of Massachusetts by advice of Governor Lincoln, decline entering into arrangements proposed by Maine for the cession of the N. E. Territory. Suppose Maine cedes the territory, of which Massachusetts owns a large part. Can she cede what belongs to Massachusetts? and if so, will not she be bound to pay the latter State for the value of her lands? These are questions which need to be considered.

PORTLAND. The question of accepting the city charter offered by the Legislature to Portland is to be taken on Monday next. It requires four-sevenths to constitute a legal majority for acceptance.

APPORTIONMENT. The Bill apportioning one representative to every 37,700 inhabitants has passed both Houses of Congress. New England has by this apportionment 142,000 unrepresented population, in addition to 8 in all. New York has two more than all New England, with a smaller population. In offset to this however, it should be remembered, that New England has 12 Senators in Congress. New York has only 2.

CHOLERA. This terrible malady has subsided in Sunderland and New Castle, but is prevalent in other parts of England. It has also reached Scotland and drawn the inhabitants into great consternation. In Edinburgh it suddenly broke out and proved fatal in a number of cases. The most rigorous measures have been taken by the municipal authorities to prevent the spread of the disease. All the schools, public establishments and even churches are closed; and orders issued for the arrest and confinement of all beggars and vagrants.

TITLES OF ACTS.  
Passed by the Twelfth Legislature of the State of Maine, and approved by the Governor, A. D. 1832.  
To increase the capital stock of the Central Bank.  
To increase the capital stock of the Bangor Commercial Bank.  
To incorporate the town of Milton.  
To incorporate the Proprietors of the East-port Academy.  
To incorporate the town of Princeton.  
In addition to an act to provide for the education of youth.  
Additional act regulating elections.  
To incorporate the town of Jones’ Port.  
To incorporate the town of Lee.  
Authorizing Barnabas Brackett to maintain a dam and a ship in Moose Brook.  
Additional respecting Winthrop Bank.  
To incorporate the Cumberland Agricultural and Horticultural Society.  
To incorporate the town of Pembroke.  
Additional regulating judicial process and proceedings.

To incorporate the Somerset and Kennebec pasture Company.  
To incorporate the China Mutual Fire Insurance Company.

To change the name of the Maine Manufacturing Company.

For the choice of Register of Deeds in the north District of Washington County.

To establish the Eastport Atheneum.

To improve the navigation of Penobscot River.

To incorporate the Lincoln Park.

Additional to an act to incorporate the Augusta Hotel.

Ceding to the U. S. Jurisdiction of certain lots of land.

To distribute a ministerial fund in Farmington.

To incorporate the Livermore Hemp manufacturing Company.

To incorporate the St. Albans Academy.

Regulating appeals in certain cases.

To incorporate the town of Hodgdon.

To incorporate the town of Laramie.

Respecting Lumber in the Mattawamkeag River.

To prevent the destruction of Salmon trout.

In addition to an act entitled “an Act to secure to the owners their property in logs, masts, spars, and other timber.”

To encourage the destruction of Bears, Wolves, Wild Cats, and Loup-Cerviers.

To set off land from Porter to Brownfield.

Additional to act to incorporate the Penobscot Mill Dam Company.

To incorporate the Waldo Bank.

To repeal an Act respecting alewives in certain streams in the town of Penobscot.

To incorporate the Proprietors of the Meadow Brook Dams and Shuices.

To incorporate the Gray, Standish, Hollis and Alfred Stage Company.

To incorporate the Penobscot Boom Corporation.

Relative to the appointment of Clerks of the Judicial Courts.

To incorporate the Commercial Bank.

To incorporate the Calais Railway Company.

To alter the time of holding a meeting of the County Commissioners in the County of Penobscot.

In addition to the several acts to regulate the jurisdiction and proceedings of Courts of Probate.

To revoke the charter of the Cumberland Insurance Company.

For the preservation of Lewiston Bridge.

To incorporate the Sac River Bank.

To abolish the office of Crier in the Supreme Judicial Court and Court of Common Pleas, and for other purposes.

To authorize the County Commissioners of the County of Penobscot to expend money for the repair of a road in Dutton.

To annex a part of Frankfort to Swanville.

To annex a part of Newburg to Hampden.

To increase the capital stock and extend the duration of the Canal Bank.

To incorporate the Bangor Mutual Fire Insurance Company.

To incorporate the Kenduskeag Bank at Bangor.

Respecting Banks and other incorporated Companies.

To incorporate the Manufactures’ and Traders’ Bank.

Additional to “An Act directing the method of laying out and making provision for the repair and amendment of highways.”

Additional to regulate the inspection of Beef and Pork.

Additional respecting the Municipal Court.

To incorporate the City of Portland.

For the preservation of North Turner Bridge.

To incorporate the Exchange Bank.

Relating to the duties of Assessors.

To establish the Oxford Canal Corporation.

Giving power to the County Commissioners, for the County of Cumberland to lay out a road over Cousin’s River.

In addition to an act, entitled an Act to establish the Kennebec Boom corporation.

To incorporate the Lubec Manufacturing Company.

Authorizing the reduction of the capital stock of the Gardiner Bank.

To incorporate the Lubec Mining Company.

For preserving the Ticonic Bridge.

Additional to the several Acts for the preservation of Fish in Penobscot river and bay and the several streams emptying into the same.

For the encouragement of Agriculture, Horticulture, and Manufactures.

To change the names of certain persons.

To incorporate the Farmington Falls Hemp Company.

For building a bridge in Freeport.

To incorporate the Winthrop Manufacturing Company.

For preserving the Mattanawcock State Road.

Additional to an act entitled an act to alter the time of holding the Court of Sessions in the County of Lincoln.

To incorporate the Congin Manufacturing Company.

To incorporate the Franklin Bank.

In addition to the several acts directing the method of laying out and making provision for the repair and amendment of highways.

To apportion and assess on the inhabitants of this State a tax of fifty thousand four hundred dollars and seven cents.

To change the name of the Winthrop Agricultural Society.

To incorporate the Orono Bridge.

To incorporate the West Somerset County Agricultural Society.

Relative to the State Prison.

To incorporate the York County Agricultural Society.

To provide for the general vaccination of the inhabitants of the State.

Additional Act to promote the sale and settlement of the public lands.

To incorporate the proprietors of the Ministerial Property in the South Parish in Parsonsfield.

Repealing an Act, entitled “an Act to divide the State into Districts for the choice of Representatives in the Congress of the U. S. and prescribing the mode of election.”

To incorporate the Washington County Agricultural Society.

In addition to “an Act to regulate Banks and Banking.”

Additional Act relating to the proprietors of side booms in Androscoggin river, and to the side booms thereon.

To incorporate the Hancock Agricultural Society.

To incorporate the East Somerset County Agricultural Society.

To incorporate the Ocean Insurance Company.

For the preservation of the Old Town Bridge.

To incorporate the Ossipee Agricultural Society.

Additional to an Act to establish the Old Town Canal.

To incorporate the town of Burlington.

To incorporate the Bangor and Old Town Railway Company.

To incorporate the Sebattus Manufacturing Company.

To incorporate the Lincoln County Agricultural Society.

Additional Act respecting Houses of Correction.

Relative to the Fishery in Penobscot Bay and river.

To authorize the inhabitants of Sidney to choose school committees in the several districts in said town.

To prevent fraud in the Inspection of Fish.

Additional Act for the regulation of Innholders, retailers, and common vicuellers.

Relative to the assessment and collection of Taxes.

Appropriating the income of certain Ministerial Funds for the support of schools.

To preserve Stillwater Bridge.

To repeal “An act to authorize the Court of Sessions in the County of Lincoln to lay out a road across Friendship River,” and for other purposes.

Relating to the Thomaston Coal and Mineral Company.

Additional act directing the method of laying out and making provision for the repair and amendment of highways, and providing for the appointment of County Commissioners.

For ascertaining and establishing the jurisdictional limits of towns.

To establish the Sheepscot Ferry Company.

Relative to the power of Sheriffs and their Deputies, Coroners and Constables.

To incorporate the Penobscot Agricultural Society.

Additional Act to organize and govern the Militia.

Additional to an “Act granting a Lottery to encourage Steam Navigation in the State,” and for other purposes.

Regulating the survey of lumber in the County of Penobscot.

Incorporating the Sugar Island Side Boom Company.

CONGRESS.—In the Senate on Tuesday, 6th inst., Mr. Benton, from the committee on Military affairs, reported a bill to increase the pay of the surgeons and assistant surgeons of the U. S. army. The resolution submitted by Mr. Smith, directing the committee of the District of Columbia to inquire into the expediency of prohibiting the issuing of five dollar notes of a less denomination than five dollars in said district was considered and agreed to. The appointment bill was taken up, and debated by Messrs. Clayton, Tazewell and Ewing—Mr. Tazewell was in favor of the bill, and the other gentlemen against it. Before the Senate adjourned, Mr. Webster withdrew the amendment he submitted some days ago, and offered the following as a substitute: “That the House of Representatives shall be composed of such a number of members chosen within each state as shall bear to the representative population of such state the same proportion as the number two hundred and fifty-six bears to the whole representative population of the United States; and one additional member to every state in which the addition of such member will bring its number of representatives nearer its exact proportion than the omission of such additional member; the said number of representatives in any state not exceeding one for every thirty thousand persons.”

In the House of Representatives, Mr. M’Duffie from the committee of Ways and Means, reported a resolution of inquiry into the pensions and allowances to Indians who were hostile to the United States during the late war, founded on treaties existing before the war, and not renewed since that period. It was laid upon the table for one day, in conformity with the rule of the House. Mr. Wickliffe, from the Committee on Public Lands, reported a bill for the final adjustment of land claims in the state of Missouri, which was read twice, and committed to a committee of the whole on the state of the Union. The House afterwards resumed the consideration of the resolution of Mr. Clayton of Georgia for the appointment of a select committee on the affairs of the bank of the United States. Mr. Clayton addressed the House in reply to Mr. M’Duffie, and in support of his resolution, till nearly 5 o’clock, when on motion of Mr. Root, the House adjourned.

In the Senate, on Wednesday, Mr. King presented a memorial and certain resolutions adopted at a meeting of citizens of Madison county, Alabama, complaining of the present tariff as unjust, unequal and oppressive, and praying for its modification; which, on motion of Mr. King, was referred to the committee on manufactures. After the adoption of several resolutions, offered on Tuesday, relating to the same, the Senate took up the Apportionment Bill as the unfinished business. The question being on the amendment offered by Mr. Webster, given in yesterday’s summary, was debated when

## POETRY.

From the London British Magazine.

## STANZAS.

BY WILLIAM GAYLORD CLARK.  
 "How great are his signs and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."—Daniel.

I marked the Spring, as she passed along, With her eye of light and her lip of song, While she stole in peace o'er the green earth's breast, While the streams sprang out from their icy rest; The buds bent low to the breezes' sigh; And their boughs went forth to the scented sky; When the fields looked fresh in their sweet repose, And the young dew stipt on the new born rose.

I looked upon Summer—the golden sun Poured joy over all that he looked upon; His glance was cast like a gift abroad, Like the boundless smiles of a perfect God! The stream shone glad in his magic ray— The fleecy cloud o'er the green hills lay: Over rich, dark woodlands their shadows went, As they floated in light through the firmament.

The scene was changed. It was Autumn's hour; A frost had disclosed the summer bower; The blast wailed sad midst the cankered leaves, The reaper stood musing by the gathered sheaves; The mellow pomp of the rainbow woods Was stirred by the sound of the rising floods; And I knew by the cloud—by the wind's wild strain, That Winter drew near with storms again!

I stood by the Ocean; its waters rolled In their changeful beauty of sapphire and gold; And Day looked down with its radiant smile, Where the blue waves danced round a thousand isles; The ships went forth on the trackless seas, Their white wings played in the joyous breeze; Their prows rush'd on 'midst the parted foam, While the wanderer was wrapt in a dream of Home.

The mountain arose with its lofty brow, While its shadows lay sleeping in vales below! The mist, like a garland of glory lay, Where its proud heights soared in the air away; The eagle was there on his tireless wing, And his shriek went up like an offering; And he seemed, in his sunward flight, to raise A chant of thanksgiving—a hymn of praise!

I looked on the arch of the midnight skies, With its blue and unsearchable mysteries; The moon, amidst an eloquent multitude Of unnumbered stars, her career pursued; A charm of sleep on the city tell, All sounds lay hushed in that brooding spell— By babbling brooks where the buds at rest, And the wild-bird dreamed sweet on his downy nest.

I stood where the deepening tempest passed, The strong trees groaned to the sounding blast; The murmuring deep with its wrecks rolled on, The clouds overshadowed the mighty sun; The low rents bent by the streamlet's side, And hails to the thunder-peal replied— The lightning burst forth on its fearful way While the heavens were lit in its red array!

And hath MAN the power with his pride and his skill To arouse all nature with storms at will? Hath the power to color the summer cloud; To allay the tempest when the hills are bowed? Can he waken the spring with her festal wreath? Can the sun grow dim by his slightest breath? Will he come again when death's vale is trod? Who then shall dare murmur "There is no God?"

## THE ARTS.

## AMERICAN INVENTIONS.

It is no novel remark, that the genius of our countrymen is peculiarly turned to mechanical inventions. The fact is generally admitted, and it is perhaps not difficult to assign the cause. Necessity, according to the ancient proverb, is the mother of invention; and the early colonists of this country were driven by a thousand necessities to the exercise of their ingenuity. The professors of the innumerable arts of Europe did not come out with the first hardy spirits who planted these shores, and the consequence was that every man was obliged in some measure to become his own artisan. A multitude of expedients were contrived to supply the place of the conveniences to which they had been accustomed.—Shelter was to be devised against the rigors of a new climate, the dangers of a wilderness full of wild beasts and savages were to be guarded against, the resources of a new country were to be explored, and the materials it furnished sought out and applied to human use. The habits of mechanical ingenuity, thus created, were transmitted by the first colonists to their descendants, and form a part of the national character. Jonathan, as our neighbors over the water call him, is distinguished from his brethren of the old world by a prompt habit of casting about for expedients in every emergency, by the multitude of patents he takes out every year for new inventions, and by the vast quantity of contrivances, proverbially called "notions," which he turns out. He is continually occupied in devising how he may do the most work with the least expense of exertion, and the abundance of the means of living in this country affords him leisure to put his plans to the test of actual experiment.

We have before us a record of all the improvements in the arts, machines and manufactures invented in the United States and entered in the Patent Office since the year 1793, when the first patent law was passed. It is contained in a document transmitted last winter to Congress by the Secretary of State, and comprises a list of no less than six thousand inventions, the product of American ingenuity in the course of thirty-six years. During that period, the plough has been made to undergo one hundred and twenty-four improvements. One hundred and nineteen threshing machines have been invented. That great problem, the extraction of butter from cream without fatigue to the operator, has been solved in eighty ways by the inventors of eighty churning; and the laundress has been allowed her choice out of one hundred and twenty-five washing machines. One hundred and twenty-three machines have been invented for making nails; the number of new spinning machines a hundred; the number of improvements in the loom is seventy-three, and in the manufacture of hats forty-three. The number of steam engines exceeds a hundred, that of stoves is nearly the same. There have been forty-two new ways contrived for manufacturing combs, in which we presume, is included the late ingenious invention of cutting them by a single operation, into all sorts of figures. Four new

machines for paring apples have been invented, and three gridirons. Pencil cases, rammers, razors, and suspenders, have each been subjected to various improvements. An invention has been patented under the name of "dog power," another termed an "elevator of pots and kettles," and a third destined for a useful domestic purpose under the sonorous Greek name of "Haemagalactophorus."

## MISCELLANY.

From the Portsmouth Journal.

## FELLING TREES.

It is agreed by most writers upon the subject that the sap of vegetables is the great cause of their decay. Hence it appears desirable, if there is any season, in which the trunk of the tree is less charged with sap than at others, that this time should be selected for felling it.

Mid-summer and mid-winter, are undoubtedly the periods when the wood contains least sap. In the months of Spring and fall, in which the roots prepare sap, the trunk is overcharged, there being no leaves to expend it; and in many trees, as the maple and birch, sap will flow out at these seasons if the trunk is wounded. In summer on the contrary, when the leaves are out, the sap is rapidly expended, and in winter, when the roots are dormant, it is sparingly produced, so that no surplus of this fluid apparently exists. From reasoning *a priori*, it would seem that no treatment would be so effectual in getting rid of the greatest quantity of sap, as to girdle the tree, by cutting away a ring of alburnum (sapwood) in the early part of summer, thus putting a stop to the further ascent of sap, and then to suffer it to stand until the leaves should have expended, by their growth, or transpiration, all the fluid which could be extracted by them previous to the death of the tree. The wood would thus be found, probably, in the driest state to which any treatment could render it in the living state. Buffon has recommended stripping the trees of their bark in spring, and felling in the subsequent fall. This method is said to harden the alburnum, but the cause is not very apparent, nor is the success at all certain.

From the New-England Farmer.

## ICE HOUSES.

MR. ESSENDEN.—Your correspondent C. whose communication was given vol. x. page 13, of the New England Farmer, complains of not being able to keep his ice through the summer, and imputes it to the soil on which his house is located. I have an ice house, which is built on the same kind of soil, which he describes, say a gravelly knoll. I dug a pit, say from 8 to 12 inches larger than I intended the frame. I dug it about 8 feet below the surface, and with the gravel, which came out of the pit, I raised it about 2 feet. My frame was 10 feet long, 8 feet wide and 10 feet deep. I planked it up with 2 inch Hemlock planks, and filled the space on the outside, which was from 8 to 12 inches, with tan, and ramed it down as fast as I planked it up till I came to the top of the frame. I then put on rafters of joists 4 or 5 inches square, and lined them and filled the space with tan, as tight as it could be ramed in, and then shingled the roof. The ends were boarded up, with a door at each end, for the convenience of filling the house. My house holds about 6 cords. I fill it with square pieces of ice, as close as I can pack them. I put nothing between the layers of ice nor on the sides, nor do I break any in pieces to fill up the spaces, except broken pieces that will not make good stowage. I have filled the house to the top of the frame. I then fill the roof with shavings, and ram them down as tight as I can. I have had no difficulty in keeping my ice and have spared as much as we have used and have often ice in the house, when we clear it for filling afresh. I think shavings are better than straw, as they will not rot so soon by the dampness. I go to the ice house at any time of the day, when ice is wanted. My ice house has no drains to it; under the plank at bottom I rounded out a place lengthwise, about a foot deep, sloping towards the middle like an egg, cut two lengthwise, which I think is sufficient to receive all the water that will waste from the ice. I remain with respect,

Your most obedient servant,  
Medford, Oct. 28, 1831. A SUSCRIBER.

MR. ESSENDEN.—In answer to your request for practical information on the subject of ice houses, I take the liberty of giving you a description of one, which I constructed several years since, at a moderate expense, and in which I have been perfectly successful in preserving ice through the summer and autumn.

A pit about 13 feet long and 9 feet wide was dug in level ground to the depth of 10 feet. The four walls or sides of the ice house consist entirely of cedar. Each wall is rendered double by nailing the boards horizontally to two opposite sides of joists, four inches square, placed perpendicularly at the distance of a few feet from each other. The interval between the boards is filled with tan, and a space of about 4 inches in width entirely around the building, on the outside, is also occupied by tan; so that the earth or soil no where touches the boards. Upon these walls, which are 11 feet in height, and of course project one foot above the surface of the ground, is placed a very sharp roof. This roof is also double, and the interval between the boards is filled with charcoal powder. It is painted white on the outside.

The aforementioned pit is divided by a

double partition, filled with tan, into two apartments. In one of them, which is about 3 feet square, the ice is deposited. The other apartment is employed as an entry, at the bottom of which is a door, made double as aforementioned, for the purpose of taking out the ice from day to day. This entry, whose temperature in the lower part, is very uniformly that of cool weather in the autumn, is furnished with shelves for the reception of butter, meat, milk, &c. during the heat of summer, and is found to be extremely useful.

The ice is cut in blocks of regular form, and very closely packed, the interstices being filled with pulverized ice. All the space which remains above the ice, is filled with dry straw. A few cedar slabs form the floor on which the ice rests. There are several reasons for preferring cedar to other kinds of wood; and I did not find its expense to exceed that of merchantable pine boards. It would be convenient to have the entry a little larger than the one just described.

Yours respectfully, P. CLEVELAND.

Brunswick, Me. Nov. 3, 1831.

*Farmer's work for March.* Take opportunity before hurrying season comes on, to select and purchase such neat cattle, sheep, pigs, seed wheat, potatoes for planting, &c., as will be likely to prove most valuable on your farm, having in mind the following maxim, viz.:—Choose those animals and vegetables to propagate from, that possess the qualities which you wish might distinguish their offspring in the greatest perfection. Farmers are too apt to sell off their best stock to the butchers, and keep the poorest to breed from; and to gather their seeds from vegetables, which were permitted to go to seed merely because they were worth but little for consumption. But we believe that more pains have been taken to improve their breeds of animals among those who are men of skill and science in the arts of cultivation, than to improve their sorts of vegetables. Still it is of quite as much importance to introduce on farm or in a garden, the best kinds of plants, seeds, roots, &c. as it is to keep the best breeds of animals.

Look to your water courses, clear out obstructions, and change their directions if necessary, so as to distribute their contents to the best advantage over your mowing lands. By a little attention in this particular you may oftentimes derive great advantage from the wash of the highway, barnyard, and other receptacles of manure.

N. E. Farmer.

*Hogs.* We saw at Mr. Edward Walker's establishment in this town, on Thursday, a lot of nearly eighty of the largest and fattest hogs we have ever seen, weighing between three and four hundred lbs. each. It was with great difficulty some of them could move about. The same gentleman, we are told, killed a superior lot of hogs, about a hundred, last spring. He has also, now, a fine lot of about ninety store pigs.—*Bunker Hill Aurora.*

Verily he goes the whole Hog.

*NAPOLÉON'S PROPHECY.* In one of our last English papers we find the following article, said to be a "suppressed passage from both French and English editions of Las Cases' Journal." Its style proves its genuineness, but we see no reason why it should have been suppressed.

"In less than fifteen years from the present time," said the Emperor Napoleon to me one day, as we stood viewing the sea, from a rock which overhung the road, "the whole European system will be changed—revolution will succeed revolution until every nation becomes acquainted with its individual rights. Depend upon it the people of Europe will not submit to be governed by these bands of petty sovereigns—these aristocratic cabinets. I was wrong in re-establishing the order of Nobles in France; but I did it to give splendor to the throne, and refinement to the manners of the people, who were fast sinking into barbarism since the revolution. The remains of the feudal system will vanish before the sun of knowledge. The people have only to know that all emanates from themselves, in order to assert their rights to a share in their respective governments. This will be the case even with the boors of Russia; yes, Las Cases, you may live to see the time—but I shall be cold in my grave—when that colossal, but ill-cemented empire will be split into as many sovereignties, perhaps republics, as there are tribes which compose it.

*Washington's Religious Sentiments.*—In a letter addressed by Washington to Judge Boudinot, he says: "The free cultivation of letters—the unbounded extension of commerce—the progressive refinement of manners—the growing liberality of sentiment—and above all, the pure and benign light of revelation, have had a meliorating influence on all mankind, and increased the blessings of society. I now make it my earnest prayer that God would have you, and the State over which you preside, in his holy protection, and that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love to one another, for their fellow citizens of the United States at large, and particularly for the brethren who have served on the field; and finally that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, with

out a humble imitation of whose example in those things we can never hope to be a happy nation.

From the Belfast Journal.

## ARDENT SPIRITS UNNECESSARY.

## NO. 1.

Total abstinence from the use of spirituous liquors, is the modern prescription for the prevention and cure of intemperance. Many object to this prescription, and contend that a *little, a moderate use* of intoxicating liquors is necessary to give strength and vigor to the laboring-man, and to preserve his health, and promote his happiness. Previous to the year 1828 this opinion was general. There are many who are yet honest of this opinion, and will not be persuaded to try the experiment of total abstinence. The habitual use of a moderate quantity of intoxicating liquors daily, has so far become "second nature," that they feel, on the least interference of the habit so great a degree of uneasiness and disquietude, they have become convinced that their comfort and enjoyment are promoted by its use—that it has in fact become a necessary article of diet. Let such listen to the voice of observation and experience. Let them hear the testimony that has been collected from men of all occupations and pursuits—from the mariner, the mechanic and the farmer, as well as men of sedentary habits, and particularly from physicians, and they cannot remain unconvinced of their error, and any longer refuse to make the experiment of total abstinence, and sign a pledge to persevere in the good way, and thereby add their example in aid of the humane and benevolent cause of temperance. But those who are already intemperate, and know that, their incontinence is a fruitful source of disease and misery and still persevere, will find nothing in this branch of the subject to meet their case, and may stagger into a drunkard's grave, while this topic is under consideration. It is consequently hoped it may be acceptable to many who do not precisely or fully acknowledge its principles. Our Universalists, however, the Publisher more immediately relies for support. The importance of a publication of the kind in this city, will not for a moment be questioned by them. In the conduct of the MESSENGER, no exertions will be spared to render it worthy of patronage, and creditable to the cause in which it is engaged.

In connexion with the Paper, it has been desired, if possible, to establish a permanent Book Camera, adapted, particularly, to the wants of the Universalist community. This is deemed equally important with the Paper. While almost every other denomination have their exclusive Book Depositories, in addition to a ready access to all their works, in the ordinary Books stores, the Universalist is wholly destitute of the means, and rarely, if ever, can find works treating on general subjects, on the shelves of the latter, either from direct opposition to the doctrine, or an apprehension that their business will suffer by exposing such books for sale. The circulation of these works has consequently been attended with serious inconvenience, amounting almost to prohibition. To obviate this and other evils—to place within the reach of all, disposed to inform themselves, the means of judging of its principles, will be the object of this establishment. Pamphlets &c. are constantly receiving a general assent from other Books and Stationery will speedily be added.

The Publisher would earnestly entreat every one friendly to the objects of the Paper, both in the city and from the country, to call at the Publishing Office, 22 Division street, from time to time, as may be convenient, and acquaint themselves with the work, and its circumstances and prospects, and if disposed of patronage, to lend it their efficient support.

P. PRICE, Publisher.

New-York, Feb. 25th, 1832.

## THE AMERICAN FARMER.

A neat weekly paper, in quarto form, edited by GIDEON B. SMITH, is published in Baltimore.

I. IRVING HITCHCOCK, at \$5 per annum.

IT is devoted exclusively to agriculture, horticulture and rural and domestic economy. It contains, every week, the prices current, in the commercial and common markets, of the principal commodities which farmers want to buy or sell, and such intelligence as is interesting to them, with regard to the value of their produce.

Contents of No. 46. Vol. 13. Chess or Wheat State Agricultural Societies—on the culture of the Sweet potato—on the culture of the Vine—on the Taximix Gallicia, employed as a Hedge—culture of Asparagæ—Fruit Trees—Grape Vines—Instruction of Fishermen—Treatment by hot water—Stealing Fruits—Apple & Sodom—Chester County, Pennsylvania—Fish Ponds—Editorial—Price Current of country produce in the New York and Baltimore markets—Advertisements.

Those who wish to see the American Farmer, will view of subscribing for it, may address the publisher by mail, (free of postage) who will send a specimen of the work containing terms, &c. for examination. All postmasters are agents for the work.

## Just Received.

At the Universalist Bookstore Portland, Maine. Whittemore's Notes on the Parades, a work—A Selection delivered at the funeral of Rev. ALFRED V. BASSETT, by Thomas Whittemore Smith on Divine Government, for sale by the dozen. A new supply of the life of Rev. John Murray—Balfour's Essays, &c. &c. One carefully attended to. M. FARNIES RAYNER, Jr.

Portland, March 1, 1832.

## SCHOOL.

FOR the Spring term of his SCHOOL will commence on the 20th of February next; where the following branches will be taught, viz.—Reading; Writing; Arithmetic; Geography; English Grammar; French and Greek Languages; Surveying; Navigation; Linear, Isometrical and Perspective Drawing and the application to Architectural and Mechanical design; Chemistry and the elements of Natural History will be taught to those who may wish instruction therein. It has been to considerable expense and trouble to fit up a chemical apparatus which will be at the service of those who are pursuing Chemistry.

But there are facts in abundance, within our own observation, to convince any one that the enjoyment of health does not depend upon the use of strong drink.

It would be easy to point out persons who taste no sort of spirits for months and years together, and yet can testify they experience no inconvenience resulting to their health from such abstinence.

"It would be easy to point out persons who expose themselves to a degree bordering on imprudence, to wet and cold, and perform the customary labors of harvest in the summer season, without any other drink than pure water, and yet appear strong, active and cheerful; yea, more so than their neighbors, whose habits in this respect are different.

"But, as Solomon says to the sluggard, go to the ant; and I say to the man who pleads the preservation of his health as an excuse for drinking strong liquors; go to the ox, the mule, the horse; do they need rum to support them under their heavy labors? Is it not absurd that you should require it, when the dumb animal you work from morning till night is satisfied and refreshed with a draught of water? Futile and ridiculous as this plea is, it is continually in the mouths of some intemperate drinkers."

It is remembered that Mr. Gonn wrote the above extracts more than nineteen years ago, before any association for the suppression of intemperance were formed, except the Massachusetts society, and one or two local societies, not then heard of out of their immediate vicinity. Many men, many laboring men, may now be "pointed out," who have abstained from ardent spirits for years, and who can truly say that they endure hard labor, exposed to wet, cold and heat, not only as well but much better than when they made use of it. The writer lately met with a young man, twenty one years of age, who never drank any kind of spirits, and never took any kind of medicine.

1. To choose a Moderator.

2. To authorize some person to sign a deed of conveyance of a part of the interest said Company has in a store situated in Waterville